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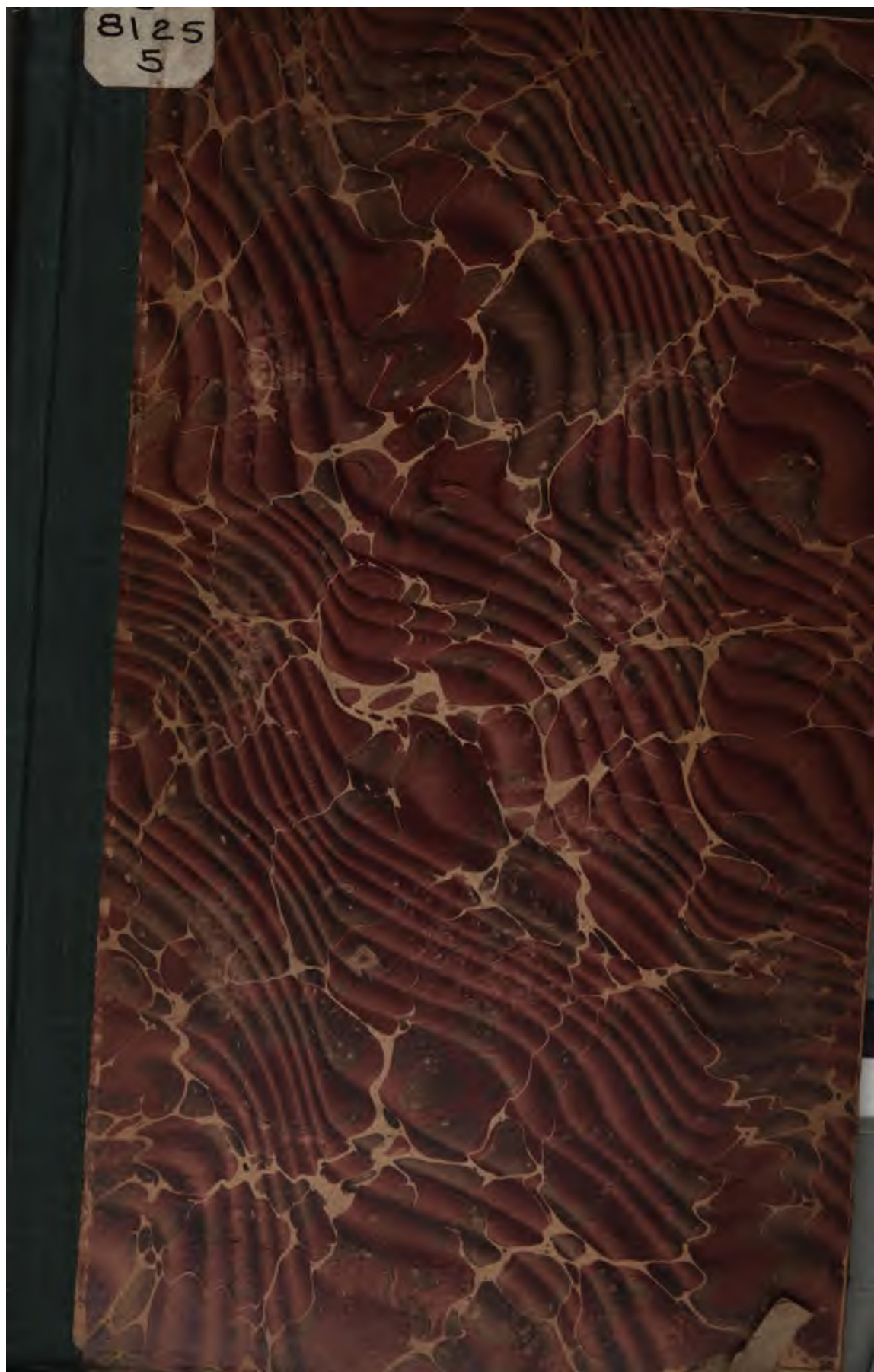
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THE AMERICAN
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THE CONGREGATIONAL HOUSE.

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THE ENTRANCE.



LAW.

Plate III.









PILGRIM HALL.



A CORRIDOR.

View looking up stairs and end of book.

AERICAN CONGREGATIONAL
ASSOCIATION

HISTORICAL SKETCH OF ITS ORGANIZATION

WITH

ADDRESSES

AT THE

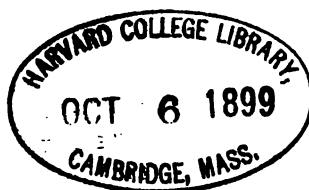
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DEDICATION OF THE NEW BUILDING

BOSTON

THOMAS TODD, PRINTER, 14 BEACON STREET

1899

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The American Congregational Association In Its New Home.

THE American Congregational Association was organized on May 25, 1853. Its first officers were Rev. William T. Dwight, D.D., President; Rev. Parsons Cooke, D.D., Rev. Samuel M. Worcester, D.D., Rev. Sewall Harding, Rev. Augustus C. Thompson, Rev. Rufus Anderson, D.D., and Julius A. Palmer, Esq., Directors; Rev. Joseph S. Clark, Corresponding Secretary; Rev. Samuel H. Riddel, Recording Secretary; Rev. Joseph B. Felt, D.D., Librarian; and Alpheus Hardy, Esq., Treasurer.

The act of incorporation reads: Sec. 1. "Rufus Anderson, Joseph S. Clark, Julius A. Palmer, their associates and successors, are hereby made a corporation by the name of the Congregational Library Association* at Boston, for the purpose of establishing and perpetuating a library of the religious history and literature of New England, and for the erection of a suitable building for the accommodation of the same, and for the use of charitable societies."

Article II of the Constitution reads: "The object of this Association shall be to secure the 'erection'† in the city of Boston, of a Congregational House for the meetings of the body, the accommodation of its library, and for the furtherance of its general purposes; to found and perpetuate a library of books, pamphlets, and manuscripts, and a collection of portraits and relics of the past; and to do whatever else — within the limits of its charter — shall serve to illustrate Congregational history, and promote the general interests of the Congregational churches."

The use then of this Association is to conserve the past, serve the present, and provide so far as it may, for the future history,

*The name was changed to American Congregational Association by an Act of the Legislature, May 10, 1864.

† Afterwards changed to "maintenance."

welfare, and growth of our churches. It was wise in the fathers to look for "a large and costly edifice." It would not only be "better economy than a small and cheap one," but it would show our denominational life as it ought to be seen in any material manifestation before the world at large. It would be a proper home and center for the various benevolent societies carried on by Congregationalists; a suitable abiding place not only for the library, but also for "portraits and relics of the past." Of necessity, however, both library and accommodation for the same were small at first. A room in Tremont Temple sufficed for the 56 books and pamphlets with which it began in 1853. But in 1857 the Judge Jackson estate on Chauncy Street, was bought for \$25,000. Rev. J. S. Clark, D.D., the librarian, was made financial agent, but his patient and persistent efforts were met almost everywhere with indifference and opposition. "Thoroughly informed upon its chief bearings," says Dr. Langworthy, his successor, "and deeply convinced of its importance, he went forward amid repulses and cold shoulders; such as would have driven any but a man wholly in earnest from the field." He succeeded in raising between eight and nine thousand dollars in 1857-8. He continued to visit churches and associations, soliciting funds and securing books and pamphlets, until his lamented death, August 17, 1861. He was not permitted to see results for which his indefatigable labor had prepared the way. We enjoy today fruit, the seed of which he sowed.

Upon the death of Dr. Clark, Dr. Isaac P. Langworthy, then Secretary of the American Congregational Union, having a desk in the library, was put in charge of the building, and at the next annual meeting he was appointed Corresponding Secretary and Librarian. The library then contained 3,638 bound volumes, and about 20,000 pamphlets. Soon active steps were taken to raise money to build. Henry Edwards, Esq., and Rev. A. P. Marvin were successively financial agents, and secured \$50,000. The property on Chauncy Street was too small to accommodate the library and the "Charitable Societies," and it was sold in 1866 to Jordan, Marsh & Co., for \$57,684. Rooms were taken at 40 Winter Street for temporary use. The new Librarian carried on vigorously the campaign that had been so skillfully begun by his predecessor. In his account given when the old Congrega-

tional House was dedicated he says: "The increase of the library has been quite rapid and valuable when it is considered that the Association has never appropriated one cent of its funds to buy a book. It is, however, just to say that this great increase did not 'happen,' nor have books come in, one or two thousand volumes a year, of their own accord. There have been some forecasting and planning, but more begging and hard work. In several issues of the 'Quarterly,' the librarian stated the immediate need of the library for periodicals and minutes, to complete sets, and thus attention was called to the library, and valuable gifts were received."

"On the Sabbath he was presenting his church-building work, stopping with the pastors, to whose libraries he always had access, and from whose houses he seldom returned without a full satchel or a clever package of books or pamphlets, or both, or had a larger package, or box, or barrel, speedily to follow him by express. And in these trips he often found his way to the closets or attics of retired ministers, or of the descendants of ministers, from which valuable treasures from their shelves have been received. In these ways no inconsiderable number of duplicates were found to accumulate. These have served as a basis for very extensive exchanges with all the principal libraries for hundreds of miles around. By the sale of some duplicates, and of waste paper carefully preserved for that purpose, and from some small gifts of friends, a thousand volumes, more or less, of the more rare and valuable works of the library have been purchased. Two hundred and nineteen dollars *for binding* have been appropriated from the treasury, and nothing more has come from the contributions of the churches to secure the more than 15,000 bound volumes and quite 50,000 pamphlets now in the library."

The long and patient search for a suitable site for a new building ended in what was thought the fortunate discovery of an old building that was well located and well built, the Gardner house, No. 7 Beacon Street. And then it was found that the Club house adjoining, at the corner of Beacon and Somerset Streets was also for sale. The two were bought and made into one, the Gardner house having been raised to the level of the other. The interior, by comparatively slight alterations, was adapted for the use of our

Congregational Societies, and the shell of the fireproof library was built. Afterwards, in the year 1874, the library building was completed by means of a gift from Mr. Samuel Hitchcock, of Brimfield, Mass.

On February 12, 1873, the Old Congregational House was dedicated with great joy on the part of those who had labored and prayed so long for the happy result.

The Order of Exercises was as follows :

1. Singing. "All hail the power of Jesus' name."
2. Invocation and reading Scriptures. Prof. Hiram Mead, Oberlin, Ohio.
3. Introductory Remarks. Hon. E. S. Tobey, President.
4. Address. Rev. W. I. Budington, D.D., Brooklyn, N. Y.
5. Dedicatory Prayer. Rev. E. W. Kirk, D.D., Boston.
6. Singing. "Thy name we bless, Almighty God."
7. Remarks by Dea. Ezra Farnsworth, Chairman Building Committee ; Rev. Rufus Anderson, D.D. ; Rev. Isaac P. Langworthy, Corresponding Secretary and Librarian ; Gov. W. B. Washburn ; Hon. Emory Washburn ; Rev. Henry M. Dexter, D.D., who presented to the library part of a hewn stone window cap taken by himself from the ruins of the old Manor House at Scrooby, in which — while it was occupied by William Brewster — the Mayflower Church was cradled ; Timothy Gordon, M.D., of Plymouth, who presented a piece of the Plymouth Rock, and Prof. Edward A. Park, D.D., Andover.
8. Doxology.
9. Benediction. Rev. E. B. Webb, D.D., Boston.

In this building the Congregational Benevolent Societies were gathered for the first time under one roof, to their great advantage and to the great convenience of their constituents. The Association from the first had in mind a building for the use of charitable societies. The following societies have used it : The American Board, the Woman's Board, the American Missionary Association, the Education Society, the Sunday School and Publishing Society, the Woman's Home Missionary Association, the Massachusetts Home Missionary Society, the City Missionary Society, the Board of Pastoral Supply, the Seamen's Friend Society, the Peace Society and the New West Commission.

The Act of the Legislature in 1864, which authorized the change of name from the Congregational Library Association to the American Congregational Association, also authorized the Association to "do such acts as may promote the interests of Congregational Churches by publishing works, by furnishing libraries and pecuniary aid to parishes, churches, and Sabbath schools, promoting friendly intercourse and coöperation among Congregational ministers and churches, and with other denominations, and by collecting and disbursing funds for the above objects." While nothing has been done in an organized way in these directions, yet much has been accomplished through the library and the friendly and very valuable aid of the librarians. The library room has been a gathering place for pleasant intercourse; the library has served increasingly well those who have used it. The librarians have not only been helpful guides to all who were searching the records of the past, but have also aided in many ways those who sought knowledge of recent utterances of the wise and learned.

The thought of issuing from the library rooms a monthly or quarterly periodical, answering somewhat to the character of the "American Quarterly Register," had long been cherished by Rev. Dr. J. S. Clark, and in January 28, 1858, he brought the subject before the meeting of the directors. It was referred to a committee to make investigation and report. In the meantime Drs. H. M. Dexter and A. H. Quint were maturing plans for starting a similar work. Conference was had, and an arrangement made for issuing the "Congregational Quarterly," the first number of which appeared in January, 1859. The Association, represented by Rev. Dr. Clark, and Rev. Drs. Dexter and Quint, were joint proprietors. Before the issue of the April number, the American Congregational Union merged its "Year Book" in the "Quarterly," and became through its secretary a fourth partner and joint proprietor in this periodical. Dr. Clark contributed largely to its pages, labored faithfully to secure subscribers and send them their numbers until the end of his life. It continued to be issued from the rooms of this Association until the close of the fourteenth volume, 1872, when the Association disposed of its interest to the other proprietors. In October, 1878, it was given up, and since that time the statistics have appeared in the "Year Book" of the National Council.

The old Congregational House was old when the Association bought it, and great economy was practiced in its remodeling and refitting. In twenty years it showed its age in many unpleasant ways, and cried aloud for repair and improvement. So it came about that for the last five years of its occupation by the Association, the question of a new Congregational House was increasingly prominent in the thoughts and consultations of the directors, who were, so to speak, in constant session as a Committee of Ways and Means. Much careful study was given to the situation. Different locations were talked of; the refusal was obtained for one. At last in 1896 the solution was found, and the way furnished the means. The way was to sell the old house at the corner of Beacon and Somerset Streets for \$600,000, and buy lots 12 and 14 Beacon Street for \$310,000, and build for \$320,000. This increased the debt of the Association somewhat, but appreciated its holdings so much that there will soon be a surplus to be applied to reducing not only the debt, but also the rentals of the benevolent societies. The location, with its rear upon the Granary burying ground, thus assured of perpetual light and air, is much better than any that had been considered. By arrangement with Messrs Houghton & Dutton, the purchasers of the old building, the Association was enabled to hire it till the new one was ready for occupation, and so kept its tenants in their old quarters.

The Association appointed a Building Committee of which Mr. W. H. Emerson was chairman. After competition, Messrs. Shepley, Rutan & Coolidge were selected as the architects, and Norcross Brothers as builders. Ground was broken July 28, 1897, and the corner stone was laid on November 29, 1897, by Gov. Roger Wolcott. The accompanying exercises were held for the most part in Pilgrim Hall, and were as follows:

1. Hymn. "O God, beneath thy guiding hand." Rev. Leonard Bacon, D.D.
2. Statement of Facts. Samuel B. Capen.
3. Laying of Stone. Gov. Roger Wolcott.
4. Greeting. Rev. C. A. Berry, D.D., Wolverhampton, England.
5. Address. "What the Building Signifies Historically." Rev. Alexander McKenzie, D.D.

6. Address. "What the Building Prophesies." Rev. William E. Barton, D.D.
7. Prayer. Rev. Edwin B. Webb, D.D.
8. Hymn. "Thou Ever-living Corner Stone." Rev. William H. Cobb, D.D.
9. Benediction. Rev. Samuel E. Herrick, D.D.

The first society to occupy the new building was the Massachusetts Home Missionary Society on July 28, 1898. Others soon followed. Now all our Congregational Societies are together in the upper stories of the Congregational House. Their location and that of other tenants may be found by the accompanying plans of the different stories.

In the rear of the basement and sub-basement at the east end, is the fine hall of the Association, which retains the old name, Pilgrim Hall. Although so far below the level of Beacon Street, it is well lighted, as the ground slopes from front to rear. The seating capacity is about 300. This hall is furnished with comfortable chairs, and is well adapted to the use of small assemblies. Here gather on Monday morning the Congregational ministers of Boston and vicinity, and on Monday afternoon the members and friends of the Woman's Christian Temperance Union. Passing outside the house and looking up at the front, the eye is caught by four emblematic sculptures embedded as tablets in the second story. They represent respectively (beginning at the east) Law, Religion, Education, and Philanthropy. Rev. E. G. Porter, who presided over the preparation of these works of art, has given an excellent description of them in his dedication address, published elsewhere in this pamphlet.

On either side of the main entrance are two stores fitted up with modern conveniences; the one on the left as you enter the building is rented by Mr. J. C. Littlefield, merchant tailor; the other is the bookstore of the Congregational Sunday School and Publishing Society, whose editorial and missionary offices we shall find on the eighth floor. Each of these stores occupies also the basement below, which is well lighted by the Luxfer prisms. In the first story rear are the offices of the *Missionary Herald*, Nos. 102, 103; the Massachusetts Woman's Christian Temperance Union, Nos. 104, 105, and the general committee room, No. 108.

Taking the elevator to the second floor, we find at the rear the rooms belonging to the Congregational Library. Entering No. 207, the reading room, we observe that, like Pilgrim Hall, it occupies two stories. The decoration of both hall and reading room is the work of The Tiffany Glass and Decorating Co., New York City. More than 1,000 reference books can be consulted in the reading room, in addition to an ample supply of the leading reviews and magazines, which cover the elegant delivery desk and central table. This room is open to all. Adjoining it is the book stack with the librarian's room and the cataloguing room. The stack has a capacity of 125,000 volumes. The Congregational Library already numbers 40,000 books and 50,000 pamphlets, besides unbound periodicals. Here too is kept the invaluable missionary library of the American Board. The Bible Room (No. 208), opening from the library, contains the fine collection presented by Mr. S. Brainard Pratt. Its principal contents are Hebrew rolls, early and recent editions of the Scriptures, palm books, biblical and other charts, relics and antiquities. In room No. 206 are many other relics, portraits, etc., mostly connected with eminent Congregationalists.

The third story, except the considerable part taken by the library, and the fourth story are rented to outside parties. The fifth story is taken by the Metropolitan Park Commission.

The sixth story is nearly all taken by our benevolent societies. On the right, after leaving the elevator, is first the Seamen's Friend Society, No. 601. Then on the southeast comes the City Missionary Society, No. 602. In the rear of the building one comes first to the rooms of the Woman's Home Missionary Association, Nos. 607 and 608; then the Massachusetts Home Missionary Society, No. 609; the Board of Pastoral Supply, No. 610; the Congregational Church Building Society, No. 611; the Congregational Education Society, Nos. 612 and 613; the American Missionary Association, No. 615.

The seventh story is taken by the American Board of Commissioners for Foreign Missions in the rear, and the Woman's Board of Missions in the front.

The eighth story has in the rear the rooms of the Congregational Sunday School and Publishing Society, No. 805, and

the business and editorial rooms of "The Congregationalist," No. 803. The front part of this story is occupied by Thomas Todd, Printer, Nos. 801 and 802.

The Association has at last reached in its building that which was proposed in the beginning. The library is spaciously housed in a fireproof building; our benevolent societies are accommodated. But there is a debt of some \$205,000 on the building. Under present conditions and plans this will be gradually paid. The income from the building, after paying the fixed charges, is to be expended in this way: the first \$5,000 goes to the sinking fund for paying the debt; the remainder is to be divided, half to go to the sinking fund, and half to be rebated to the benevolent societies, *pro rata*. In this way it is to be expected that the rent paid by the societies will be reduced yearly, till finally it becomes merely nominal. This certainly is a consummation devoutly to be wished. And it is earnestly hoped that this remote consummation may be hastened by gifts and legacies, so that in the immediate future the societies may be relieved and the Association be able to spend more freely than it has ever felt able to do for its library.

From this building, the clearing house of the churches for a large part of their organized benevolences, go forth daily streams of gospel influence and power that reach to the ends of the earth. Long may it stand as a type and symbol of Pilgrim faith and Puritan courage, and be devoted ever to Law, Religion, Education, and Philanthropy!

ADDRESSES

GIVEN AT

THE DEDICATION OF THE CONGREGATIONAL HOUSE,

DECEMBER 21, 1898.

PRESENTATION OF KEYS.

WM. H. EMERSON, Chairman of Building Committee.

Mr. President, Members of the Association, Ladies and Gentlemen:

As chairman of the Building Committee it becomes my pleasant duty to present you with the keys of this building. This is the day to which those serving with me, as well as myself, have looked forward with great interest. From the time I first became a member of this Association, some eight or ten years ago, the subject of the new house has been the most prominent matter brought before it.

It is of some interest to glance backward and note the different locations and many changes that have occurred since this organization was formed. The proceedings published in 1873 concerning the dedication of the house from which we have recently removed give many of the details, and you will pardon my referring to them.

I find that the Association first held its meetings in the Old South Chapel, Spring Lane. The first action to secure a proper building was taken October 31, 1854; but it was May 7, 1857, before a piece of property was secured on Chauncy Street, at a cost of \$25,000. This was held for several years, but on November 28, 1866, it was voted to sell, and a sale was soon after made for \$57,584. On March 1, 1867, the Association moved to 40 Winter Street. The purchase of the recent site, known as the Gardner house, was considered in 1870 and 1871, and a refusal of it obtained early in the latter year. While investigating this, it was learned that the clubhouse adjoining could be bought, and as a result both estates were secured at a cost of \$293,484.12. The architects estimated it would cost \$135,000 for alterations and repairs. May 4, 1872, the plans were accepted,

and contracts were made with the understanding it should be ready for occupancy in November, 1872.

The first tenant moved in February 1, 1873, and all save one by October 1st. We read of the dedication February 11, 1873, when enthusiastic speeches were made to an audience of over 600 persons.

Although things seemed so bright in 1873, it was only a few years before complaints were heard, and in 1890 and 1891 the subject of a new house was agitated. A committee was chosen to consider the situation, plans were drawn, and subscriptions to a second mortgage solicited, but circumstances were not auspicious. There were some advantages in connection with the old site, and had we remained there we would probably have had a higher and larger building, with hall space to accommodate the Congregational Club on second and third floors.

On the other hand, our debt is from \$300,000 to \$400,000 less than it would have been on the old site. We have an elegant reading room, a library large enough for many years to come—complete in its detail and arrangement, and absolutely fireproof. It is not excelled in many respects by any, and equalled by very few.

Although the business situation was unsatisfactory and the times seemed unpropitious, a strong undercurrent prevailed. When our honored friend, S. B. Capen, returned from Europe, where he had attended the International Council, he remarked to the speaker: "We must have a new building before the Council comes to Boston;" and he urged the Association to action, and entered into it with that energy so characteristic of him whenever any good work is in need.

On April 13, 1896, at a special meeting of the Directors, it was voted to appoint a committee with authority to secure refusal of lots, to confer with the then tenants of the building, and take such other steps as might be necessary. Messrs. Capen, Studley, Pratt, Lovett, Lane, Coit, and Farley were appointed.

On May 18, 1896, the Directors voted to authorize the Committee on a New Congregational House at their discretion to purchase the lots 12 and 14 Beacon Street, subject to the approval of the Directors and of the Association, provided the Congregational House could be sold for \$600,000.

On May 23, 1896, the Directors passed a vote authorizing the Treasurer to sign an agreement to sell the real estate for \$600,000, and to purchase the present site for \$310,000.

On June 13, 1896, the Association ratified the agreement.

On September 21, 1896, the Directors appointed as a Committee on Plans Messrs. Coit, Lane, Quint, Whittlesey, and Emerson, and subsequently Messrs. Blaney and Mason were added.

On February 4, 1897, the Association voted to ratify the party-wall agreement with the Athenæum, also with the owners of No. 16 Beacon Street; and a vote was passed to apply to the Building Commissioners of the City of Boston for permission to build a new building.

On April 26, 1897, the Directors accepted the report of the Committee on Plans, selecting the plan submitted by Shepley, Rutan & Coolidge, and chose as a Building Committee W. O. Blaney, Joshua Coit, M. B. Mason, C. M. Whittlesey, and W. H. Emerson.

On May 6, 1897, the Association ratified the action of Directors and authorized the expenditure of \$350,000, and chose Messrs. Capen, Dickinson, and Farley as a Special Finance Committee to raise by mortgage such sums as might be necessary.

On July 28, 1897, the ground was broken.

On November 29, 1897, the corner stone was laid.

In July and August, 1898, the Societies moved in as tenants.

Up to the present time we have paid on account of the new building \$309,176.43, and I estimate that an additional sum of \$15,000 will more than cover the remaining indebtedness. We have borrowed of the Provident Institution for Savings \$205,000, and it will probably be necessary to borrow \$5,000 to \$10,000 more.

The rental of that portion of the building already leased amounts to \$32,685. We are negotiating with others at the present time. It is expected that the entire rental, when all the building is occupied, will approximate very nearly, if not fully, \$50,000.

We have an absolutely fireproof building.

We have a place where things historic and associated with our past history should be placed.

We have, we think, the nicest small hall in the city, and one which, when known, will be appreciated and in demand for select gatherings.

The Committee are under great obligations to the Rev. E. G. Porter for his assistance in the selection and preparation of the four tablets on the front of the building, which have attracted so much attention and favorable commendation.

We have to regret the loss by death of two members of the committees appointed—the Rev. A. H. Quint and Hon. Jonathan A. Lane. The former was exceedingly interested and zealous in everything connected with the Library, and the latter was ready to be of service in any way he could. As we think of them today, we can readily imagine how glad they would have been to see this day.

I will not detain you. Up to the present time, whenever we have made an investment we have sold out at a generous advance. Each time we have risen up to a higher level, until now we are near the top. So may we as a denomination rise to higher and purer things, drawing nearer to God, using this building for all that is best, and strive earnestly to elevate our fellowmen here and everywhere, that they may be drawn to our Lord and Saviour, Jesus Christ.

RESPONSE.

SAMUEL JOHNSON, ESQ., President of the Association.

I CONGRATULATE you, Mr. Chairman, and the other members of the Building Committee, on the completion of your work.

You have had many difficult problems to solve, and perplexing and grave questions to settle, but you have overcome them all, and today present a building to the Association which has been erected inside of the appropriations; a building of which every member is proud, and one that will be known the world over.

I receive these keys as President of the Association, thanking you, and the committee whom you represent, for your arduous labors, which have been so crowned with success, and I will ask the members and their friends who are with us today to express their appreciation of your efforts by a rising vote of thanks. It is not expected that the presiding officer will take up the time of those who are to address us on this occasion. I cannot, however, refrain from looking back over thirty years to the day when I received a note from Mr. Edward S. Tobey, asking me to meet some gentlemen at his house, to take into consideration the erecting of a building for the American Congregational Association. I remember that Dr. Rufus Anderson, at that meeting, gave as one reason for erecting a building, that we might have a hall in which lectures on Congregationalism could be given. We have the hall. Who will deliver the lectures?

The Congregational ministers of Boston and its neighborhood are expected to have meetings here on Monday mornings for many months of the year. I would suggest that, when the weather will permit, the meetings should be held on the housetop. I am sure that some lay member of the Association would be happy to supply an awning. If the ministers should not fall into a trance —

as Peter did — they might receive inspiration from a most entrancing view.

We have heard of the beautiful notes from the silver trumpets on Easter morning. How delightful it would be to hear the words of song ascending heavenward from this building. I will refer for only a moment to the present library, and contrast it with a book-case, which was in a room in the Old South Chapel, Spring Lane, that contained the books belonging to the Association at that time.

Before closing, I desire to say that we are very much indebted to Mr. S. B. Capen for his *prompt* action in securing the land upon which this building has been erected. A broker having called his attention to the location, he at once saw its desirability, and obtained a refusal of the estate for forty-eight hours. Before the time had expired, Mr. Capen was authorized to purchase the land. Had Mr. Capen postponed action for one day only, we should have lost the estate, for another corporation, who had been long looking at the property, decided to buy it, and were much disappointed in not obtaining it.

I will not keep you longer from carrying out the order of exercises which you have before you.

ADDRESSES.

REV. DR. WILLIAM H. DAVIS.

FATHERS AND BRETHREN: — It is a notable hour that calls us together, 278 years after the landing of the Pilgrims. We are met to dedicate this massive and beautiful building to the memory of their lives and the perpetuation of their principles. The hour yokes together a great past and a great future. Surely it is good to have such an American passover to keep on our Forefathers' Day, for it gives historic anchorage to our ideals as well as a sense of lineage and destiny.

We are sometimes charged, upon these anniversary days, with idealizing the Pilgrim character. We *must* do it, for only so can we give these pioneer lives their rightful perspectives and just dues. For their ideals were heroic, although housed in most humble conditions, and the story of Plymouth and the early settlements of the Bay Colony is a great chapter in the *continued* "Acts of the Apostles."

Therefore, on this memorial day, we are privileged to set before ourselves, once more, the few and simple ideals of this Pilgrim settlement.

Their quest was simple, viz.: to find a *church-home* whose worship was plain and pure, and where, in quietness and peace, they might live in Christian liberty and love! The church was the unit of their organized life and the goal of their ambitions. As one of our historians has written, it was as a church that they migrated from the English counties into Holland; as a church they tarried in Leyden; as a church they embarked in the "Mayflower;" and as a church they landed and lived at Plymouth. Even the civil and political plans for the future commonwealth were projected through the medium of the church of God.

We note, also, the *unconsciousness* of their lives! Heroism never sees itself or senses its own greatness. As we read the annals of that terrible and initial winter on Burial Hill, we are impressed with the unwritten histories, the silent sufferings, and the homely fidelities of their brave and patient lives. We see Standish, "the Captain of Plymouth," keeping his watch upon the guns and powder casks in the block house, with an alert eye upon the dark forest and its daily possibilities of Indian attack; we see Elder Brewster reading the Psalms and gospels in the sick-rooms and kitchens, and burying the dead in their unmarked graves upon the hill; and William Bradford, the governor, carrying songs and cheer to the convalescents in their humble homes; the women are spinning their wool and flax, and baking, and brewing, and mending. The needs are prosaic and common, and the duties of the homespun ones are patience and toil.

They *were* narrow and austere. Because life was hard and purposeful, because the furrows of duty in which God was sowing His seeds of light were rough and narrow to their feet, they could but catch the temper of their conditions in creed and habit. But—and here is the nobility of it all—this temper was hallowed with a vicarious and sacrificial quality which was willing to forego the easier things for the sake of the higher ones.

We may smile at the Puritan of the period as St. Gaudens has modeled him, with his broad-brimmed hat, his flowing cloak, his square-toed shoes and silver buckles, with a Bible in one hand and a stout oak stick in the other, the shrewd gray eye, and the serious face, yet we are to remember that Puritanism was no caricature either of culture or of courage, no scanty sample of English character, but the "sifted wheat" of a kingdom, for Edmund Spenser was a Puritan and so was Colonel Hutchinson and John Milton. Puritanism came out of the long, religious travail of the centuries, and carried within itself the seeds of great forces. The memorial tablets which ornament the front of this building with their stone pictures of the cabin of the "Mayflower" and its compact, the Sunday on Clark's Island and its religious observance, the initial grant in the great court for a college, and John Eliot preaching the gospel to the Indians, embody the great ideals of law, of religion, of education, and of Christian missions, which, from that day to this, have been the glory of the Congregational churches.

There is an *immeasurability* about such lives and such ideals, like the immeasurableness of our altars, our Bibles, and our homes, for such forces defy our yardsticks and our prophets. This is the truth that comes home to our hearts as we see the colonies at Plymouth and at Salem cradling the great experiment of "a church without a bishop and a state without a king;" and nurturing those religious principles which later are to blossom into the splendid activities, of which this memorial building stands the center and an object lesson.

Here are gathered our great missionary societies, whose ministries touch not only the cities and the frontiers of the homeland, but reach to that "far-flung battle line" of the heathen world.

Here are housed the organizations of Christian women, of Christian education, and the Sunday school work of the Pilgrim churches; and here are our bookstore, our historic library with its priceless treasures of early New England literature and Pilgrim memorials. Our great denominational newspaper, the desks and offices of secretaries, and clerks, and committees, are centered in this bee-hive of Congregational work and life. But this "Congregational House," which we reverently dedicate today to the glory of God and the service of men, is only the Puritanism of yesterday brought up to the doorway of the Twentieth Century.

What the future "Pilgrim Hall" shall be, or the future of the Pilgrim churches, it is not ours to predict; but in the ongoings of these Pilgrim principles and their ageless vitalities it is not presumptuous to expect "greater things than these."

In the Providence of God our national outlook has been suddenly evidenced during these past months. Under "a call" as real as that of Abraham we have been privileged to deliver an oppressed and poverty-stricken people from starvation and bondage — a call which rallied the prompt and generous response of a nation to a conflict unprecedented in the battle records of the world. But it was an inevitable conflict, destined to come sooner or later between the Latin and the Saxon types of civilization. For the mediæval methods and the tyranny of Spain can have no fellowship with the religious liberty and popular government of the New World. That this long strife of the centuries is over, and in a struggle both short and decisive, is an occasion of thanksgiving

to Almighty God. Henceforth Austria and Italy and Spain have lost their place among the world powers, until regenerated by the modern spirit.

But the victory is freighted with a great obligation and a great privilege, and Christian America is standing today before "an open door, which no man can shut." To give to Cuba her opportunity for self-government, to hold the tropic islands in trust for civilization, to use power and prestige for the highest things, is the duty of the hour.

And for the doing of this duty our historic Puritan principles of law and religion and education and the Christian brotherhood of men, are the accredited forces of welfare for the future as for the past. True to these ideals, may we, as a nation, stand in loyalty to our fathers and to our God!

REV. EDWARD G. PORTER.

MR. PRESIDENT:—When the architects and the Building Committee were considering last winter what use they would make of the four wall spaces in the second story of the façade, I was asked to consult with them as to the subjects which might be selected for a series of bas reliefs.

It was a rare opportunity for an original and artistic treatment of historical events illustrating the spirit of the denomination and the general purposes for which the building is erected. At first it was thought that scenes from four different periods might be chosen to mark the progress of Congregationalism during the last three centuries. But the difficulty encountered here was how to make a satisfactory selection out of so broad a field. If we could have had twenty or even a dozen tablets it might have been done, but not with four.

So, after deliberating a few days, it was unanimously decided to take all the subjects from the first generation on these shores; and then, in order properly to divide the honors, to give two tablets to the Old Colony and two to that of Massachusetts Bay, and finally to allow no two tablets to the same place.

It was also agreed that the scenes to be selected must represent distinctly, in each case, some great fundamental principle dear to the fathers and equally dear to us—some rule of thought and life so comprehensive and vital that it may be said to characterize our national as well as our ecclesiastical history.

I. The subject for the first tablet soon revealed itself. For the memorable scene in the cabin of the “Mayflower,” just before the Pilgrims landed, was of such significance as an illustration of the necessity of establishing proper government that we have, for an event to be portrayed, *The Signing of the Compact on the 21st of November, 1620*, and for the fundamental idea which underlies it, the *Majesty of Law*, or you might say, *Liberty Guarded by Law*.

You remember the occasion for that important instrument. The charter which our forefathers brought with them was for Virginia and not for New England. So they were forced to do for themselves what no patent in existence could do for them. In this emergency they created their own government to preserve their own liberty; they simply did as a colony what they had already done as a church. They came to an agreement and drafted a republican constitution which was signed by all the men—forty-one in number.

This was really the foundation not of the Plymouth colony only, but of the whole British Empire in North America. Whether as Congregationalists or as American citizens, we fondly turn to this great historic act as the first recorded instance in which the sentiment of equal rights has been incorporated into a frame of civil government by the deliberate and voluntary action of the people.

The artist has given us the scene in the cabin around the table, on which lies the document which they are signing one after another. The faces all have a serious and intelligent look befitting the occasion; over their heads are seen the massive timbers of the ship with the mast in the rear. Twelve figures are represented in the group.

II. When the provisions of a just government have been secured, our fathers would not be long in giving us ample proof of that conspicuous quality in their character which they everywhere exhibited—*their religious faith*. To illustrate this we could find many interesting scenes—none probably more significant or picturesque than their *Observance of the Sabbath on Clark's Island*, the day before they landed at Plymouth Rock.

The third exploring party, composed of twelve of the leading men and six of the crew, left the ship on Wednesday, December 16, in the shallop to cruise along the winding shore in search of a suitable place for a settlement. The weather became wet and cold, and the water froze on their clothes, making them "like coats of iron." A furious storm set in on Friday, which damaged their rudder and split their mast into three pieces. By heroic exertions they managed to escape the breakers on Saquish Head and run under the lee of a small, wooded island, where they remained all

night, "keeping their watch in the rain." Saturday was a fine bright day, and they were able to dry their garments, fix their pieces, and mend their skiff. "And this being the last day of the week, they prepared there to keep the Sabbath."

When the Lord's Day dawned they were in readiness to continue their cruise. Their errand was urgent. They had left their families on board the ship twenty-five miles away. The Plymouth shore was in plain sight, within half an hour's sail. Would they not bestir themselves, take soundings, and effect a landing at once? Not these men. Their consciences would not permit it, for the Decalogue, their recognized code, distinctly said: "Remember the Sabbath Day to keep it holy." And so they would not touch an oar nor raise the sail. Morton says, "On the Sabbath day wee rested." This inscription has been cut upon a large boulder on the island through the efforts of Mr. Winthrop, Judge Russell, and Mr. Tobey. Whatever may be our judgment of this action of the Pilgrims, we cannot fail to respect their religious scruples, and give them credit for rare consistency of conduct even under the most adverse circumstances.

The tablet tells its own story. Around a fire under the trees are gathered, in various attitudes, the little company of worshipers — for rest meant worship to them. We see them shivering in the cold air, wearing their pointed hats and keeping their cloaks tightly drawn about them. One of their number — it may be Carver, or Bradford, or Winslow — is reading from the Bible, while the others are reverently listening. Probably the forest echoed that day to their songs of deliverance. This panel contains ten figures, the smallest number of any.

III. With New England people *education* has always gone hand-in-hand with religion. No better example of this could be found than the well-known *Act of the General Court of Massachusetts*, passed in Boston October 28, 1636, appropriating four hundred pounds "*for a schoole or colledge*." Greater significance is given to this measure when we remember that the sum was equal to the whole annual rate of the little colony, and that the settlements were at that very time threatened with an Indian war and sorely vexed by the Antinomian controversy. Yet they could not get on

without planting their beloved college—soon to bear the name of Harvard—in order that they might not fail of having a trained ministry “when their present ministers should lie in the dust.”

This tablet shows a deliberative assembly, with Governor Vane holding the bill in his hand and pointing to a certain clause contained in it. Deputy-Governor Winthrop sits by his side. Great interest is manifested by the members, among whom are Dudley, and Haynes, and Bellingham, and Coddington, and Bradstreet, and Saltonstall. Twenty figures, or heads, of the typical Puritan type are shown in this well-compacted group, the largest number in any of the reliefs.

IV. The last of the four scenes is intended to exhibit the beneficent fruits of Congregationalism, not in an exclusive but in a strictly historic sense. The outcome of the public spirit, the piety and the learning, symbolized in the other tablets, has been, and still is, the spirit of Christian helpfulness finding expression in missions and charities of all kinds which may be tabulated under the word *Philanthropy*.

This costly and commodious building has been constructed primarily for this purpose—as a distributing center for the generous gifts of the denomination, and as a convenient *rendezvous* for the messengers of the churches who have occasion to meet for consultation, or to examine our valuable archives, or to make appointments for the varied and world-wide interests which are so well administered within these walls.

This great missionary idea finds a noble illustration in the *Preaching of the Apostle Eliot to the Indians* at Waban's wigwam on the old Nonantum hill at Newton. His first sermon in their language was given there October 28, 1646. Three of his devoted friends—Shepard, Heath, and Gookin—went with him, and are represented in the background under an oak tree. The Indian figures are the result of a careful study of the Algonquin physiognomy. They have the characteristic expression, dress, and attitude of that mysterious race for whom Eliot and his associates labored so long and so faithfully. Fifteen figures appear in this group.

These tablets are of Knoxville marble, and measure nearly six feet by five. The figures are about two-thirds the size of life, though naturally they seem much smaller as we look at them from the street. They are intended to be ornaments, not advertisements. Like jewels worn upon the breast, they need not be large in order to be beautiful. It will be noticed that the first and third panels are interiors, while the second and fourth represent out-of-door scenes. They are all original in design, historic in spirit, varied in treatment, symbolic in meaning, and artistic in execution. They relieve the uniformity of dead walls. They perpetuate the knowledge of important events. They open the volume of the past to the eye of the present. They place the treasures of art at the disposal of the public. They stimulate both piety and patriotism. They clearly express the brotherhood of man. They can be seen, without a fee, at all hours of the day and all seasons of the year. They are the first example, so far as I can learn, of scenes from American history carved in stone on the outer walls of a public building.

These bas reliefs bear no inscription. It is thought that the subjects are, or will be, as well known to the average New Englander as the gospel parables, the epic of the creation, or the fortunes of the house of Israel, all of which have been cut on the walls of famous structures in Europe without any inscription to tell their meaning.

Some of the pupils of our public schools are already writing compositions, with great delight, on the themes suggested by these sculptures. Such work as this is truly educational. If any one does not understand it at first, it will do him good to inquire, as some, I am told, are doing every pleasant day.

Such sentiments as are here embodied must commend themselves to all our citizens, old and young, native and foreign-born; to the Kelt and Teuton, the Hebrew and the Slav, quite as much as to the descendant of the English Puritan; for do we not all alike love peace and order, godliness and virtue, sound learning, and generous, compassionate charity?

And who was the artist? Not a son of the Pilgrims, as we could have wished; not even an Italian, as you might have expected; but a *Spaniard* — Señor Mora — who was found to possess

the real artist genius, and who had done some excellent carving on Trinity porch. But he did not know our New England annals, and so he had to be taught. He was furnished with the necessary literature and engravings; and I am happy to say that he proved to be an apt student and a sincere admirer of the men of our heroic age. They appealed to his deepest and best nature; and after a few weeks of diligent study, personal assistance, and patient modeling, he produced the small scale sketches in clay, which met the warm approval of the committee and the architects.

The artist then began work on the first subject in full size, and was nearly through with it when, unfortunately, the war broke out last April. This, of course, need not have made any difference with our good friend. No harm would befall him here, and he knew it. But his heart was filled with sorrow. He had beloved kindred in old Spain and in Cuba who would suffer by this war; and he could not stay here and pursue his work under the flag which represented a cause hostile to his country. And so, obtaining the consent of his employer, Mr. John Evans, he took his family and went all the way to Mexico City.

The work was completed by a man of still another nationality — Mr. Stadler, a Swiss, of excellent training and considerable experience as a modeler. He carefully followed the designs of his predecessor, who, I am happy to say, has lately returned to Boston, ready, I believe, to accept American citizenship and to do better work than ever in his chosen calling.

HON. ARTHUR H. WELLMAN.

THE Pilgrims are said to have looked farther into the future than most men, but it is not likely that in the time of their clearest vision they ever saw or even dreamed of such a magnificent structure as this, standing in Boston, adorned with representations of their deeds carved in stone, and designed to be helpful in extending the influence of the church they loved over the great nation which has grown up under a government founded on their compact signed in the cabin of the "Mayflower." Still less could they have imagined what a history would be wrought out in the land to which they had newly come.

Since the dreary winter days when the settlement was made at Plymouth at such fearful cost of suffering and life, the same spirit which animated the "Mayflower" men has been present at every crisis in our history. It filled Benjamin Franklin when he stood alone in London as the agent of the Colony of Massachusetts Bay. It nerved Samuel Adams, at the sacrifice of all that men hold dear, ay, at the risk of life itself, to go about urging the feeble colonies to band themselves together in what seemed a hopeless struggle against the vast power of the mightiest monarchy on earth, because he saw, prophet-like, the vision of a land of liberty in the time to come.

When Isaac Davis in the dim light of the morning of April 19, 1775, simply said to his wife, as he stood at the door of their house in Acton, "Take good care of the children," and then went down to Concord Bridge to die, he showed the Pilgrim spirit; and he and thousands like him among the plain New England folk have made our nation of today a possibility.

When Wendell Phillips anathematized the constitution as "a covenant with death and an agreement with hell," and annihilated the fugitive slave bill, he was a Pilgrim; and when Charles Sumner, standing in the United States Senate almost alone, representing the conscience of Massachusetts as perhaps no other one man

ever did, facing the mighty South, whose power was believed to be invincible, setting aside political prospects, in opposition to the material welfare of his own Commonwealth, and at the risk of life itself thundered out that justice must be done even to a black man, he too was a Pilgrim.

When Abraham Lincoln walked at midnight the floors of the White House, praying that God would save the Union he loved and for which he suffered and died, he also had caught something of the same spirit.

And as we think on those troublous times now too near us to be judged in the calm, clear light of history, may we not feel sure that at Manila, at Santiago, and elsewhere it has been proved that the Pilgrim spirit is with us yet.

And now we face new dangers, some say the gravest we have ever met. It may be. God and the future only know.

This nation has grown vastly. It has increased its territory more than fourfold since the formation of the Union, until, as Gladstone said, we have "a natural base for the greatest continuous empire ever established by man." Its population, fed by streams from every corner of the earth, has swollen with a rapidity beyond anything known in history; while in wealth we outstrip the fabled stories of the gorgeous East. But amid all this growth we have lived to ourselves. The world's great struggles, its injustices, its sufferings have gone on, and as a nation we have taken no part, we have exerted no influence, we have felt no responsibilities. All this is at an end. The land of the Pilgrims, the nation which Washington founded and Lincoln saved, has become one of the great powers of the world. Timid souls may grieve over it, bold and adventurous spirits may boastingly glory in it, and wise men may become serious and thoughtfully strive to look into the future; we may like it or dislike it, the truth remains. The nations across the sea who have thought little of us and cared less are startled to find in their midst a new political power with which they must reckon, and on whose action they cannot count. We, too, are only just beginning to realize our own position. Men are discussing whether we shall take or leave the Philippines, whether Cuba can maintain a free and independent government, whether we shall build up armies and navies, and these

are matters of colossal importance; but behind them, more important than any or all of them, because pertinent to the solution of them all, is the question, How shall we meet the responsibilities before us?

Though the Philippines should sink into the sea, though Cuba should be erased from the map of the world, yet we cannot escape the duties to mankind which devolve upon a great and powerful nation. We are daily coming closer to Europe, closer to Asia. We can no longer say, "We have no concern for the rest of the world." "It is not our business." The truth is being forced upon us that it is our business. As a nation we are confronted with the question, "Who is thy neighbor?" We can no more help meeting these difficulties and dangers than can the young man who has come to manhood help facing the problems of life, and to turn back from them would be as futile and as cowardly as for the young man to return to his nursery to escape from temptation and trial.

What principles shall guide us as we go forth to meet the great problems before us? Shall the test be one of dollars and cents? Shall we be led away by a spirit of pride and pomp and glory, or shall our decisions be guided by higher motives and nobler impulses?

When the Pilgrims landed at Plymouth, Spain was one of the mightiest powers in Europe, and aspired to world-wide dominion. Today her leading statesman sadly confesses, "Spain is no longer great." Among the many things which have contributed to the downfall of the country of Castile and Arragon, none has been more noticeable or potent than the lack of men.

The settlers at Plymouth were often austere, sometimes narrow and mistaken, but the principles they taught and lived produced men—earnest, truthful, liberty-loving, God-fearing, self-sacrificing men. They have made it true that

Man is the nobler growth our realms supply,
And souls are ripened in our northern sky.

It is less than three centuries since that little band, poor in all save those qualities which make a noble Christian manhood,

crossed over the stormy sea to these wild, inhospitable shores ; and now the nation, which is the product of their sufferings and toil, goes back over the same sea, the acknowledged equal of the proudest kingdoms of the Old World, to take its part in the affairs of nations and of men. Shall we be true to our fathers unless we take with us as we go something of the Pilgrim spirit ?

Now is the opportunity of the Pilgrim church, mindful of its glorious heritage, banding together to use all its powers to cause the Pilgrim spirit to permeate the nation. Let the spirit of the fathers—broadened, purified, made more Christ-like, if you will, but the same old love of truth, of liberty, and of God—fill our people, that through us it may reach and uplift “every nation and kindred and tongue and people.”

REV. DR. SAMUEL E. HERRICK.

THIS day of "The Landing" is also the day of the winter solstice. From this time the empire of the light begins to broaden. When our fathers stepped upon the rock they were probably unconscious of the omen. They did not suspect that with them history was being new-born. Had the youthful Milton, who was then twelve years old, and who had already begun his poetic flight, come along with them, as well enough he might, he surely would have comforted their hearts with the token of the hour. But Time's brightest forecasts are read only after fulfillment. Heroes and their doings, for the most part, have to wait long for their true christening. The names they get whilst working out their heroisms are generally nicknames.

We are now far enough away from the event which this day commemorates to read something of its meaning — something, not all. We can see at least that the strong, rich, thoughtful, free life of New England today is the "fruit and trophy" of the work of the Pilgrim Fathers. We can see that this meeting, and this House which we have come here to dedicate, are a part of the great historic movement which on that solstitial day they unconsciously, or at best but half-consciously, inaugurated. It is all organically and vitally unfolded from the germ of their planting. A noble mother once sent to her son the message: "Tell him when he is old to still reverence the dreams of his youth." Something like that, as it seems to me, is the message of this day to us. As a body of Congregational Christians we are called upon to reverence the dream of our youth. We are not here, surely, just to congratulate ourselves that we are at length so grandly housed. That is not the thought or the felicitation of the hour. If that were all, it were better for us just to go round about our bulwarks and tell the towers thereof, and then go home in silence. Nor are we here merely to draw a contrast between the poverty and narrowness of the fathers' conditions and the largeness and wealth of our

own estate. But we are here *to mark a development* of which this new Congregational House is but "the outward and visible sign." This house is a grand affair, but it is no grander than it ought to be. We need not, we cannot, plume ourselves very greatly upon it. A man has no call to boast that his spirit tenants in its manhood a larger, stronger, more vigorous frame than it inhabited in its infancy. There is something that concerns the hour more intimately than even this stately building in which we are gathered, and that is, that ever a Congregational House was built at all. For the very first labor of the Pilgrims, after determining the site of their settlement, was the building of such a house. On Sunday, December 24, according to our present reckoning, they worshiped on board the ship. On Monday, Christmas day, they tell us: "We went on shore, some to fell timber, some to saw, some to rive, and some to carry; but no man rested all that day." On that day they "began to erect the first house for common use, to receive them and their goods." It was a rude and small affair—only twenty feet by twenty—but it was even more fair and dear to them, I doubt not, than is this common house of ours to us. It was the embodiment of their first thought after the memorable compact. We could stow it away and the Mayflower with it within these ample halls of ours, and still have room to spare. The affection and pride with which they regarded it are something quite pathetic. "Our great new rendezvous," they called it. There they stowed their common goods. There they put for the time those spinning wheels and looms and tables and chairs which "came over in the Mayflower," and which have multiplied like the widow's meal, and still are multiplying, I suppose, in the parlors of their remote descendants all over the land today. There they kept their stock in trade. There they deposited their firearms and ammunition. It was, in a word, the very first Congregational House that ever was—of precisely the same significance as this, and for very similar uses. This house is certainly the offspring and evolution of that. Here we store our common possessions. Here we keep the muniments of our history. Here are treasured the title deeds of our inheritance, and the records of our conflicts, our conquests, and our progress. Here also is the stuff for our barter and our warfare. It is the outward and visible sign of our

union and our fellowship—in the language of the Fathers themselves, “our great, new rendezvous.” Two hundred and seventy-seven years from today we hope and expect there will still be a Congregational House. Whether at that time men will look back gratefully and admiringly upon our work, as we now regard that of the Fathers, will depend upon the spirit and temper in which we ourselves are entering upon this new era. How far are we in this present generation embodying and developing the principles which were vital in the Pilgrim movement?

Both the men and their principles have been widely misinterpreted and often abused, even “in the house of their friends.” The sober muse of history has not seldom done them scanty justice. The uninformed, or misinformed, popular imagination has delighted to paint them in hues as somber and forbidding as was the wintry landscape which welcomed them to their new home on that December day.

We have been told again and again that “they were arrogant; they were dogmatic; they were fanatical; they were narrow; and that they branded all beauty, all joy, all hilarity with the scarlet letter of eternal reprobation.” Whereas, the sober facts are precisely the reverse of all this. The Pilgrim Fathers were the most gentle and generous-minded men of their time on the face of the earth. They were not even averse to feasting and merrymaking, when they could get anything to feast and make merry upon, and when these things were void of profanity and without prejudice to the real reverence of life. Read Edward Winslow's account, written to a friend in England, of the very first Thanksgiving festivities of the Old Colony at the close of a year which had decimated their numbers and brought them unparalleled sufferings:

“Our harvest being gotten in, our governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company for a week. At which time, amongst other recreations, we exercised our arms; many of the Indians coming amongst us, and among the rest their greatest king, Massasoit, *with some ninety men, whom for three days we entertained and*

feasted. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God we are so far from want that we wish you partakers of our plenty." Think of it! Feasting and entertaining ninety Indians—tramps of the woods—and for three days together. For that little company! Why, how it dwarfs all our modern Thanksgiving festivities and hospitalities!

And as to their religious temper, it was far from being arrogant, or even dogmatic, in any hard and narrow sense. And it is just at this point that I wish to focus the thoughtful attention of my hearers, as furnishing what seems to me to be one chief lesson of this occasion. I said that the Pilgrim Fathers were the most generous-minded men of their time upon the face of the earth. I believe if there were time I could prove it. I am not going to quote the much overworked words of John Robinson about "more light." I rather wish he had never spoken them. His own well-known and clearly recorded experience in England, in Amsterdam, and in Leyden, in which he had been followed by his church, had already rendered such an utterance unnecessary, not to say superfluous. Pastor and people had already passed together through whatsoever may have been narrow, exclusive, or destructive in their separatism. They had come, in Holland, into broader religious sympathy and into a more catholic spirit and practice. And when the Pilgrims came here, they came renouncing altogether the *Church of England as an institution*, to be sure, but holding themselves, nevertheless, in spiritual fellowship and sympathy with all who loved the Lord, whether in the Church of England, or of Scotland, or among the Reformers of Holland, of Germany, or of France. The Pilgrim stood *first of all for a polity*, and then for a faith.

In the first place, as to polity, he was, as it has been said, a Churchman. He was a *very high* Churchman—none higher, whether papal or prelatic or presbyterial. And precisely because he was so high and intense a Churchman he was launched, logically and inevitably, upon a path of generous and comprehensive faith. What, then, was the Pilgrim's theory of the church? It was based upon the unquestionable declaration of Christ himself: "Whosoever two or three are gathered together in my name,

there am I in the midst of them." Such a company, wherever assembled, carries within itself all that is essential to a complete church estate. It has within itself, by virtue of that indwelling of Christ, the fountain of government, the privilege of the sacraments, the ordering of its ministers, the authority for its world-wide diffusion. No sacredness and no power can be conferred upon it from without. It may devise its own order of worship, or adopt some form already devised by others. It may be with or without a ritual. It may require its ministers to be robed in white or black, gray or scarlet, or to wear in their service the common garments of the house or the street. It may have a barn or a cathedral for its meeting-house. What consecrates its ministry, its service, its ceremony, or its dwelling-place comes not from any imposition of human hands, any laying on of chrism, any solemn words of invocation, institution, or benediction; but *solely* from that sure presence of the Christ in the midst. Now the Pilgrim could not go as far as this without logically going farther. With such a theory of polity it followed that such a church had also the power to state its own faith in terms of its own choosing. Its creed could not be imposed from without, but must be a constant effluence from within. It must be a consensus of that which was held by these Christ-tenanted souls. The little Mayflower church held in all sincerity, no doubt, to what was then the common Protestant orthodoxy. But their fundamental theory of the church compelled them to hold that deposit as subject to modification from time to time, as other manifestly Christ-tenanted souls should be joined to them. If the church is nothing more nor less than "the spontaneous association of the Lord's free people for spiritual fellowship," it is clear that each associated believer is in his own measure a recipient of the common deposit, and is entitled to contribute in his own best terms to its expression. Each church must therefore not only be the framer of its own creed, but must hold that creed in a free and comprehensive way. It must be the constant, living production of its own aggregate intellectual and spiritual life. It must be permitted to contract today and to expand tomorrow, according to the light and life of today or tomorrow, no matter what popes or prelates or synods or councils, or even other church estates in the neigh-

borhood, may sanction or repudiate. The individual church holds what it holds direct from its indwelling life, which is the inspiration of the Holy Ghost.

This is the liberty, brethren, to which we have been called. To yield it in any degree to a spirit of centralization is to give up our birthright. Our strength is in our flexibility and comprehensiveness. We have had hitherto charitable room for churches of Edwardsians and Hopkinsians, of Taylorites and Tylerites—made up of the followers of Bushnell and the adherents of Hawes, colored by the thought of Andover and New Haven and Hartford. Such variations do not conflict—indeed, much greater variations might exist without conflicting—with the Pilgrims' conception of organized Christianity. Nay, they rather confirm that conception as the true Christian and Apostolic ideal of the Church as "the body of Christ."

Twenty-six years ago a company similar to this met in the old Pilgrim Hall to dedicate the new Congregational House of that day. Of the men who took part in that service I believe but one survives to this present. The Hon. Edward S. Tobey, who presided; my venerable colleague, Dr. Edward N. Kirk, who offered the dedicatory prayer; Dr. Wm. I. Budington, who made the principal address; Dr. Henry M. Dexter, who brought the relics from Scrooby Manor House; Deacon Ezra Farnsworth, chairman of the Building Committee; Dr. I. P. Langworthy, librarian and secretary of the Association; Gov. Wm. B. Washburn, who brought us the greetings of the Commonwealth—all are gone. Their Pilgrim feet have long since rested within the city whose foundations are of precious stones. We have entered upon the heritage of their trust. What that trust was, and is, let me conclude by presenting one or two of the most pregnant sentences of Dr. Budington's memorable address. "It is indispensable that petty and divisive questions be driven from the Church of God, and that an unbroken front be presented to the atheism and irreligion of our times. We must have a polity that is *comprehensive of all faithful men*. And that polity alone will meet the exigencies of the present and the coming ages *which allows for and combines all the diversities of belief necessitated by nature and tolerated by the Spirit of God.*"



THE READING ROOM.



THE READING ROOM.

Plate X.





THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.





THE WOMAN'S HOME MISSIONARY ASSOCIATION.



THE MASSACHUSETTS HOME MISSIONARY SOCIETY.











THE BOSTON CITY MISSIONARY SOCIETY.





THE CONGREGATIONALIST.



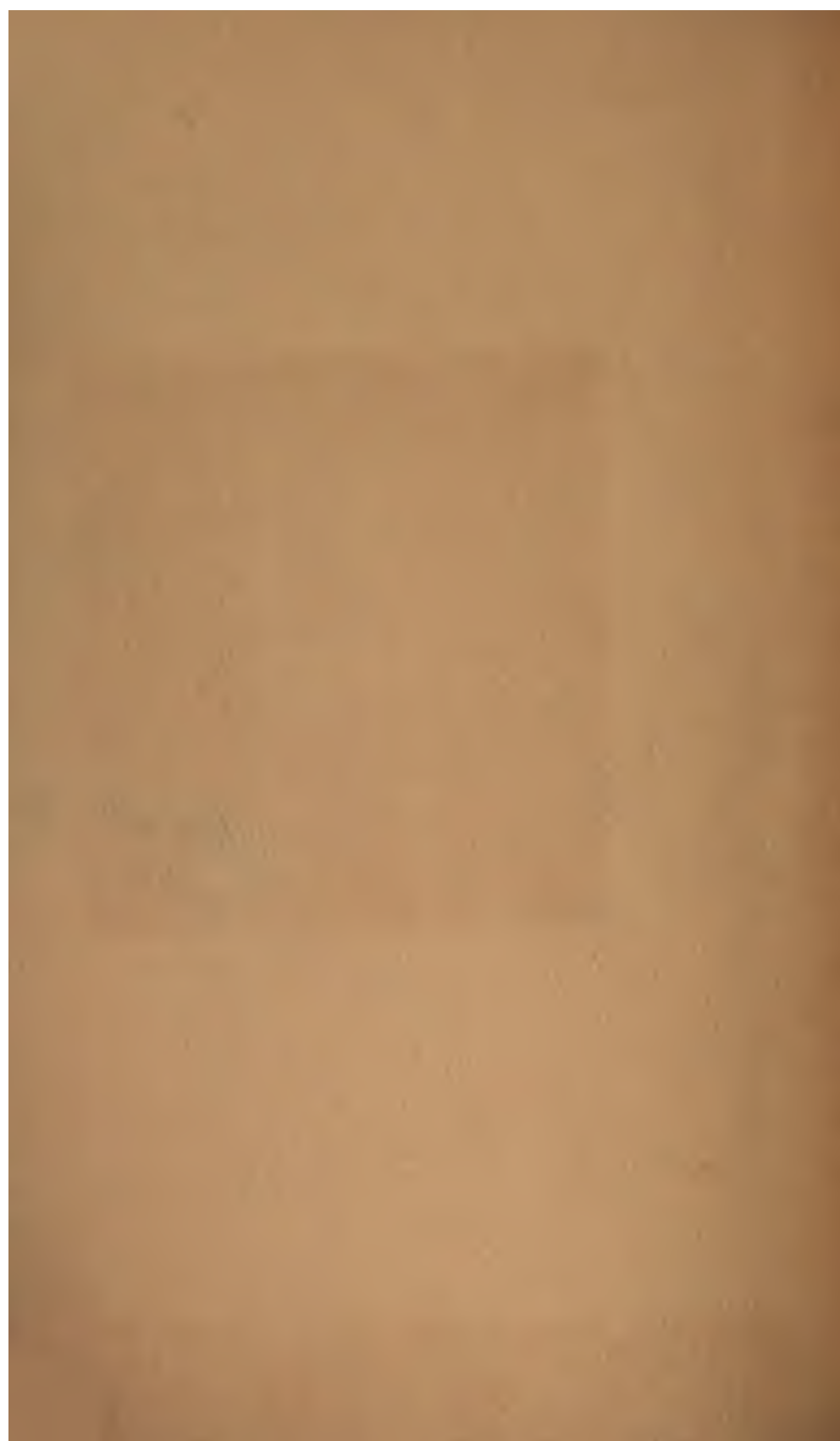
THOMAS TODD'S PRINTING ESTABLISHMENT.

Plate XXIII,

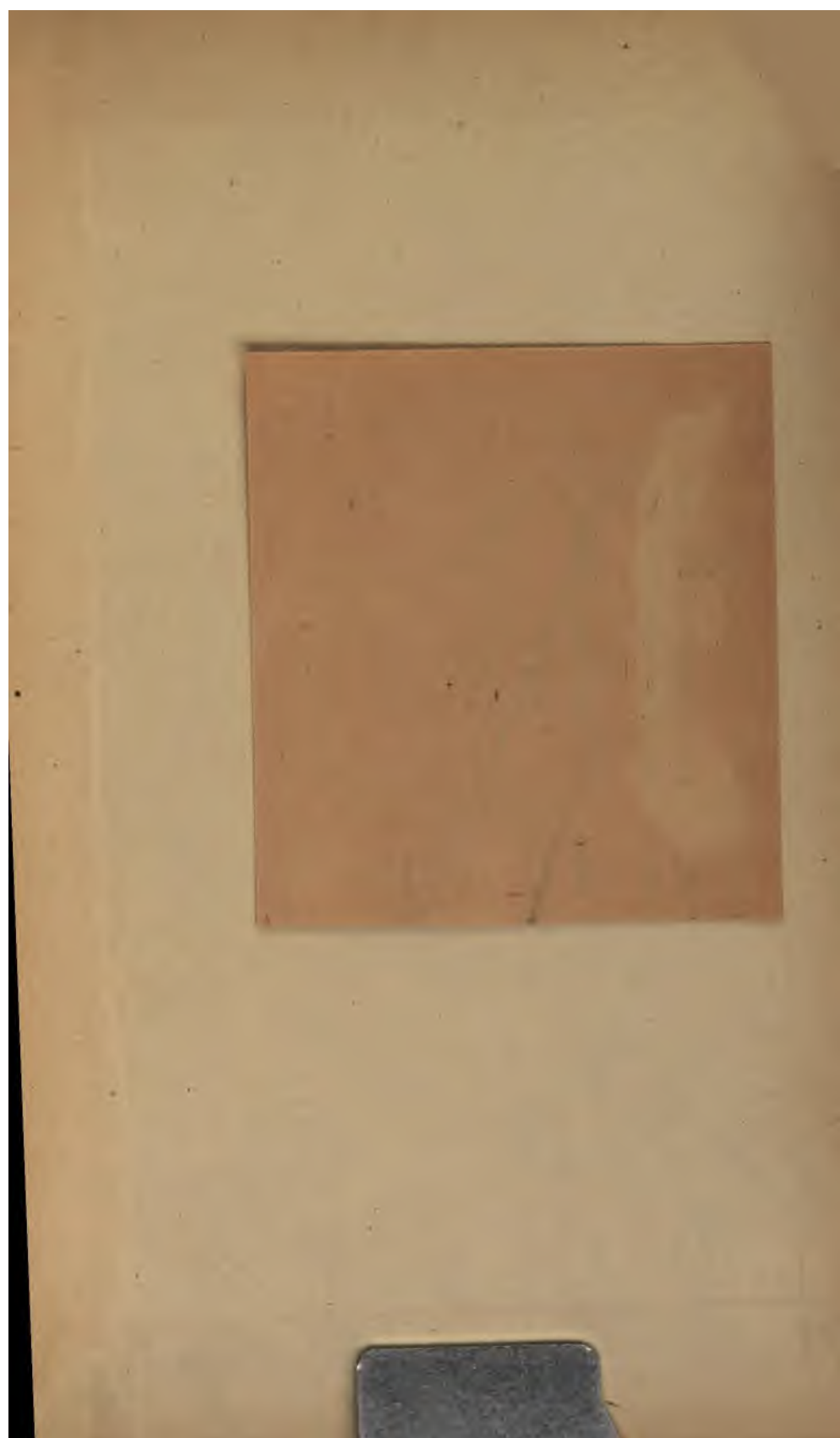
1. Counting Room,
3. Book Room.

2. Congregationalist Composing Room.
4. Job Department.









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